

The proper REGULATIONS of
RELIGIOUS ZEAL.

A
SERMON

Preached on

Wednesday, Nov. 27, 1728.

AT THE
EVENING LECTURE
IN THE
OLD FURT.

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L O N D O N,

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R O M. x. 2.

*For I bear them Record, that
they have a Zeal of God,
but not according to Know-
ledge.*

ZEAL, when it is in a good Cause, and of a right Kind, is undoubtedly a very laudable and necessary Disposition of Mind : We are not, however, to imagine, that every Thing which goes by that Name, is either commendable, or so much as lawful. The Use of

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the Word in the New Testament, is it self sufficient to convince us of this ; for it is there much oftner us'd in a bad, than a good Sense ; and more frequently signifies, that which is faulty and sinful, than any Thing praise-worthy and acceptable in the Sight of God. This alone were enough to shew us, of what Importance it is to enquire into the Nature of Zeal ; the Characters by which we may, with Certainty, distinguish that which is regular from that which is faulty ; the proper Occasions on which it is to be exercised ; and the Bounds which must be set to it, to prevent it from degenerating into Fury and Madness. But the Usefulness of such Inquiries would (it may be) more sensibly appear,
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if we were to look into History, particularly Ecclesiastical History, and take a View of the Mischiefs that have sprung from rash, misguided Zeal : It would be no difficult Thing to collect thence such an Account of them, as would make a good-natur'd Man tremble ; for I think it may be truly said, that all the Quarrels and Contentions which have arisen among Christians ; all the Cruelty and Injustice they have by Turns exercised towards one another, have been principally, if not wholly owing to this, as the Cause of them. When I say this, I would not be understood, as designing to discountenance or blame all Kind of Zeal for God and Religion ; far from it : I am fully convinc'd, that

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nothing is Meaner, or more Unbecoming, than Lukewarmness and Indifference in such cases. But then, since it is so easy, and so common a Thing, for Men to run into Extravagance and Madness, and then to justify and applaud themselves for their Zeal; 'tis highly necessary we should be upon our Guard, and see to it, that as on the one hand, we be not cold and unconcern'd in the Cause of Truth and Virtue (which are the Cause of God;) so on the other hand, that we take heed to regulate our Zeal, to keep it within Bounds, and not make use of it as a Cloak to cover our selves in the Gratification of Passions, and in the Pursuit of Ends which we dare not avow.

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'Tis with these Views that I
propose,

- I. In a few Words to state the
Notion of Zeal in general.
And then,
- II. To set before you such Marks
and Characters of true and
regular Zeal, by which you
may certainly distinguish it
from that which is false and
mischievous.

By the little that has been said,
it appears, that simply and abso-
lutely consider'd, Zeal is neither
a Virtue nor a Vice ; but may be
either the one or the other, ac-
cording to the Springs and Mo-
tives, and Tendencies of it. The
general Notions of it may be thus
stated ;

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stated ; That it is the *Warmth* or *Earnestness* of the *Mind*, for or against any *Cause* or *Thing* ; prompting us to, and discovering it self by a *vigorous Manner* of acting.

Let us see then, if we cannot fix upon some such Marks and Characters of true regular Zeal, as will help us certainly to distinguish it, from that which is false and mischievous.

I take leave to propose the following as such.

First, Regular Zeal must be founded upon Knowledge of, and a deliberate Judgment form'd about, the Matter or Thing which engages our Zeal. 'Tis for wanting this, that the Apostle blames the Zeal of the Jews. *I bear them Record, that they have a Zeal of God, but not according to Knowledge.* The
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Necessity of such Knowledge is, one would think, obvious to every bodies Notice ; for without it, our Zeal may, for ought we know, be engag'd in a bad Cause ; which surely is a sufficient Proof that it is irregular.

The Man, who designing to make great haste in his Way, either shuts his Eyes, or takes no Notice whither he goes ; by how much the more in haste he is, so much the more likely is he to stumble, or fall, or go out of his Way. Just so, he who is push'd on by warm Zeal, in Defence of, or in Opposition to any Point, which he either cannot, or won't be at the Pains to understand, and form a Judgment about ; will very probably find himself engaged on the wrong side. B Let

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Let us then take care, that before we suffer our Zeal to grow warm, for or against any Cause; we get as thorough a Knowledge of it as we can. How common soever it may be, yet nothing surely can be more preposterous, than to begin with being very zealous, before we understand for what, or why. Consider a little, how ridiculous a Figure would that Man make, who passing by a Crowd of People quarrelling with one another, and divided into Parties; should presently side with one of them, and shew a great deal of Warmth in Defence of it, without knowing (or indeed at all enquiring) which is in the Right, and which in the Wrong. In this Case, tho' there should be but two
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Parties, and one of them in the Right ; (which yet is far from always happening) it is an equal Chance, whether he hits on that or the other : If there be more than two Parties, the greater the Number of them is, the greater is the Odds against him, whether he espouses the Right or no ; for there can be but one in the Right. But if it should happen (as it often does) that all Sides are mistaken, he is sure to be so too, and for ought he can tell, may fall in with those who are most in the Wrong. So necessary it is to open our Eyes, and let in the Light, before we suffer our selves to be heated by the Fire of other Folks Zeal : So great a Hazard do we run, when we join with any Par-

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ty, without examining their Opinions, searching into the Springs and Motives of their Zeal, and inquiring into the Justness of the Methods which it prompts them to use. And yet I dare appeal to any Man, who is acquainted with the History of former Times, or who observes what passes in our own; whether the far greater Number of those in every Age, who have shewn the warmest Zeal, have not at the same Time, discover'd the greatest Ignorance. Nay, I dare appeal further, whether it does not generally hold good, that where there is most Ignorance, there is most of this kind of Zeal; and where there is most Knowledge, there is most Moderation, and Candor, and Forbearance towards those

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those of a different Party or Opinion.

Secondly, Regular Zeal must be free from Prejudice, corrupt Bias, and Party-Views ; and must proceed from a sincere Regard to Truth and Virtue. It is not my being well informed of, and thoroughly acquainted with the Cause in which I engage, that will of it self justify my Zeal in it. If knowing a Thing to be false and erroneous, I contend earnestly for it ; or if knowing it to be unlawful, I practise it my self, and strenuously insist upon it that others should do so too ; all the Zeal I express upon such Occasions is most certainly faulty. Nay, tho' it be a certain Truth, or an important Duty which I am concerned for, and I know it
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to be such; yet if my Concern and Zeal for it is occasion'd, not by a sincere Regard to it as such, nor to the Authority of God requiring me to be in earnest in such Cases, but to Prejudice, or corrupt Bias, or Party-Views, my Zeal is still not of the right Kind.

We ought therefore to be very careful and strict, in the Observation of our selves, the Springs from whence our Zeal flows, and the Motives by which it is set to work. When the Heart glows with an ardent Love to God, and a sincere Concern for the Cause of Truth and Virtue, there will be very little Danger of running into Extremes: The Man who is animated by such Principles, and engag'd by such Motives, will of Course abhor any
2 Thing

Thing that is mean, and base, and low ; any Thing that is contrary to Humanity, and that Benevolence which all Men owe to one another ; or inconsistent with the genuine Spirit and Temper of Christianity. When it is thus with him, tho' he can never be lukewarm in such a Cause ; yet he will always take care not to let his Zeal out-run his Knowledge, nor to pretend that a Concern for the Honour of God, and the Advancement of Truth and Goodness, are the Sources of it ; whilst at the same Time it is all owing to his Corruptions, and Passions, and Prejudices.

And here indeed, the great Danger lies, lest we impose upon other People (and it may be upon our selves too) with the Appearance
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and Pretence of such a Concern for the Honour of God, and such a disinterested Regard to Truth and Virtue; whilst it is really Ambition and Pride, worldly Interest and Covetousness, Envy, and a Spirit of Opposition, or some other such corrupt Passion, that lies at the Bottom, and both kindles and inflames our Zeal. How apt Men are to do so, I appeal to the Observation of any considerate Person. 'Tis true, no body will own these, or the like, to be the true Reasons of their Warmth and Zeal: Even those who know in their own Consciences, that they have no real Concern for the Honour of God, or the Advancement of Religion, but that they are acted merely by worldly Politicks and Views; won't how-
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ever publickly acknowledge it, for fear of defeating their own Designs, and passing for Knaves and Hypocrites. Nay, I will add, that no Man who is sincere, will allow himself to be influenced by such Motives; and it must be thro' Inadvertence, and for want of being sufficiently acquainted with himself, if at any Time he is so: All this, I say, I am very ready to allow; and yet am very sure, that the far greatest part of that Zeal which has been warmest, and done most Mischief in the several Ages of the Church; has taken its Rise from Causes, and been actuated by Motives, widely different from those which have been pretended. Hypocrites and worldly minded Men, have put on a Disguise, and

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so imposed upon the unwary and credulous ; nay, and sometimes even good Men (tho' the Supposition of their being such, implies that they did not perceive it) have been influenced by base and unworthy Views, whilst they imagin'd that it was Zeal for God and Religion all the while, and so have deceived not only other People, but themselves too.

To make good what I have now advanc'd, it may be of use to consider a little, how commonly, and how easily, Mankind are thus led aside by their Prejudices. Every body observes, that of those who have any Zeal for Religion, the generality are zealous for that which they were first taught, and in which they have been all along brought up.

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up. Thus the *Heathen* World was very zealous for a Plurality of Gods, and for that superstitious Worship which they were taught to pay to them. So zealous, that *Socrates*, one of the wisest and best among them, was accus'd and put to Death as an Atheist, for teaching that there is but One God, and that those whom his Country Men worshipp'd as Gods, were not such. Thus the *Mahometans* are very zealous for the Honour of their Prophet, and would scarce think it a Fault, I suppose, to murder any Man, that should cast a Reflection, either on his Person or Laws. The blind Zeal of the *Jews*, and their Contempt of all the rest of Mankind; plainly enough appear, from the Account given of

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them in the New Testament. So again, as to the *Papists*, their stubborn Bigotry, and rash Zeal, have been not only seen, but sensibly felt too. I could heartily wish, that *Protestants* had never, any of them, been chargeable in the like kind. It would be tedious to mention all the several Sects and Parties into which they are shamefully divided ; tho' if I were to do so, it would be plain, with respect to each of them, that many of those who give in to them, and are most zealous for them, have no other kind of Reasons for doing so, than, that such were the Opinions and Practices they were brought up in, and the Espousing these serves their Interest, and gratifies their Passions.

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When a thoughtful Man sets him down, and takes such a View of the World; when he sees every Party, not only pretending to be fully persuaded that themselves are in the Right, and all the rest in the Wrong; but very zealously defending their own Opinions and Practices, and opposing those of other People; it's natural, in such a Case, to inquire, Whence this should come to pass? To what it can be owing, that reasonable Creatures, and some of them blest with a divine Revelation too, should yet think and act so very differently; give into such palpable Absurdities, and contradict one another in Points, where even the common Sense of an impartial Man would be sufficient to determine between them; and be very

I angry

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angry with one another, for using that Liberty, which every one thinks he himself has a Right to. It can (I think) be accounted for no other Way, than by supposing (what Experience shews to be true in fact) that the Bulk of Mankind take up their Religion as they find it, without making any Inquiry into the Grounds and Reasons of it : Generally speaking, it is not Evidence of its Truth, or Conviction of its Usefulness, that inclines them to choose any Religion at all ; or to prefer one before another ; but Example which they follow, Prejudices which they have imbib'd, corrupt Bias by which they are sway'd, or Party Designs which are to be carried on. Thus most Men come by what they call their Religion, and
hence

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hence flows that Zeal which does so much Mischief in the World ; whereas, diligent Inquiry after, and a sincere Love of Truth and Virtue, tho' it would not abate, yet it would regulate our Zeal.

Thirdly, Regular Zeal must always be proportion'd to the Moment of the Things about which it is engag'd. That is to say, the more important the Thing is, the warmer may our Zeal be, either for or against it ; and the less important it is, the less need is there of being much concern'd about it. I suppose it will be granted, that Things are, in their own Nature, as well as in human Estimation, of different Importance ; does it not hence follow, that Things thus different claim from us a different Degree of Regard ?

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gard? That that Zeal is very irregular which is equally warm upon every Occasion? And that in Order to the Regulation of it, it must be proportion'd to the Weight of the Matter about which it is engag'd? All which, if it be so, will serve yet farther to convince us, of the Irregularity of the far greatest part of that Zeal, which has done most Mischief in the World. It would be endless to tell you, what trifling Matters have given Occasion to the most furious Contests in the Christian Church; Ecclesiastical History is, in a manner, one continued Series of Instances of this kind. Give me leave to mention one or two of them.

In the first Age of Christianity, the Converts to it were partly *Jews*, and partly *Gentiles*: The former, were

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were very zealous for the Observation of several of the Ceremonies of *Moses's* Law ; the latter thought, (and thought truly) that now the Necessity and Use of them was superceded. Any attentive Reader of the New Testament may see, how fiercely each Side contended ; the one for, the other against, these Trifles. The Apostles, particularly *St. Paul*, took every proper Occasion to let both Sides know, that the Matters in dispute were so inconsiderable, that they did ill to condemn one another ; that both Sides might (at least till they were better inform'd) safely enjoy their own Opinions ; that they ought to *receive one another, but not to doubtful Disputations* : All which notwithstanding, they were shamefully

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alienated in Affection; and in their great Zeal thought that a Man deserv'd the Name of a Christian, according as he either did, or did not, eat of this or the other Meat, or observe this or the other Day.

The next Quarrel in the Church which I shall take Notice of, was about the Time of keeping *Easter*: Some were for keeping it at the very Time the *Jews* celebrated the Passover, on whatever Day of the Week that happen'd. Others were for observing it on the Lord's Day following. For some little while they were so wise as to bear with one another in this trifling Difference; but it was not long, before it grew to be the Matter of such warm Debate; and the Determination of the Point was look'd up-

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on as so very necessary, that, if I mistake not, several Councils were assembled about it; in which it was resolv'd, that *Easter* should be the Sunday after the *Jewish* Passover. And because most of the eastern Churches retain'd their former Opinion and Practice; the western Churches were so very angry, that *Victor*, then Bishop of *Rome*, pronounc'd Sentence of Excommunication against all such as should refuse to come into his Measures. *Behold, how great a Matter a little Fire kindleth!* When Mens Minds are carnal and selfish, proud and worldly, nothing is so inconsiderable in it self, but it may become a Bone of Contention. I could employ this, and many more Hours, in giving you an Account of their

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Quarrels, about the Conditions upon which the lapsed should be restored to the Churches Peace; the Rebaptizing such as had been baptized by those whom they pleas'd to call Hereticks; and a hundred more Instances, which I choose to pass by, that I may have Time to suggest the following Remarks.

1. Since it is of vastly greater Importance to every Man, that he himself should judge right in Matters of Doctrine, and behave well in Matters of Practice; than that others should do so; it hence follows, that our Zeal ought principally to be employ'd this way. I am afraid this is too seldom consider'd; the generality of Mankind seem to think, that their Zeal is to be
be

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be employ'd wholly about other People, and not at all about themselves. Nothing is more common, than to see the very same Men, who express a great deal of Concern, that others should think and act just as they do in Matters of Religion, yet shamefully careless in their own Searches after Truth, and in regulating their own Conduct. Surely the first Efforts of Zeal should be, for the Correction of our own Mistakes and Faults: And tho' a good Man will not be wholly indifferent about those of other People; yet will he be more concern'd, to remove the Beam out of his own Eye, than the Mote out of his Brother's.

2. Plain Duties are of more Importance than Matters of Speculation ;

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tion ; and therefore regular Zeal will be more solicitous about the former, than about the latter. *That Men should fear God and keep his Commandments ; that they should do to others as they would have others do to them ; that they should live soberly, righteously, and godly ;* is of vastly more Importance, than that they should all agree exactly in disputable Points. And yet, as if Mankind were resolved to act preposterously, they have generally shewn ten fold more Zeal about speculative Opinions, (such wherein the best Men may differ;) than about the plainest and most important Duties. Look abroad into the World, and observe, how contentedly some of the warmest Zealots can let a Drunkard, a Swearer, a Whoremonger,
or

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or an Oppressor, live peaceably by them, without attempting or desiring to deprive them of their Rights upon that Account ; but if another Man happens to think somewhat differently from them in some abstruse Points of Religion, presently their Zeal takes fire, little Differences are magnified, innocent, and it may be, wise and good Men are vilify'd, and misrepresented as dangerous and infectious Persons. Is not Wickedness in a Man's Life as infectious, and a thousand Times more dangerous, than a Mistake in Opinion ? Will not God much more easily pardon an Error in Judgment, or the Weakness of a Man's Understanding, than the Naughtiness of his Heart, and the Badness of his Life ?

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I am as sure he will, as I am, that he is a wise and just Being.

Let him, therefore, that would shew a true Zeal for the Honour of God, and the Cause of Religion, set himself in the Gap against Vice and Immorality; let him be more severe against an open Profligate, than against an honest Man of a mistaken Opinion: And I dare so far answer for the Success of this Method, that when once Men's Hearts are mended, and their Lives reform'd; they'll either quit their mistaken Opinions, or their mistaken Opinions will do them no harm.

3. Peace and Love among Christians, are of unspeakably more Importance, than any particular Form of Church Government, or any Rites and Ceremonies in Religion,
not

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not injoyn'd by the Authority of Christ: And therefore if our Zeal be regular, we shall be much less concern'd about imposing and using these, than for the securing and cultivating Peace and Love among all good Men. And yet (to our Shame be it spoken) these are the Things which have engag'd a great part of the warmest of that Zeal which has appear'd in this Kingdom since the Reformation. Whether the Church should be rul'd by Diocesan Bishops, or by Bishops of no larger a Jurisdiction than they can personally inspect? Whether Bishop and Presbyter are Names for different Orders; or different Names for the same Order of Church Governors? Whether particular Churches are Independent of each other, as to the

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Exercise of what is called Authority ; or, Whether every particular Society of Christians be subordinate and subject to the Government of Synods ? Whether Kneeling at the Sacrament, bowing at the Name of Jesus, signing with the Cross in Baptism, praying by a Form or without, be Customs and Ceremonies decent in themselves, and fit to be impos'd ; or, Whether Christianity had not better be left in its native Simplicity, without these Supplements and Decorations ? These, and the like, are Questions which have been long and warmly disputed on both Sides. But, alas ! how little, comparatively, has been done on either side, towards reviving Christian Love, cultivating Peace and Friendship, and maintaining Cha-

Charity, which is the Bond of Perfection?

Impartiality, Disinterestedness, and a small Measure of Understanding, would soon have terminated all such Differences, and would have made Men either agree in Opinion about them, or (which is far better) made them love one another notwithstanding their Disagreement. When shall it once be, that Christians shall grow wise enough to lay no more stress on such Things, than the Nature and Importance of them will bear? Tho' I heartily pray for the Time, yet I confess I am not sanguine enough to expect it, as long as Profit and Preferment are so closely connected with a Profession of the Belief of one particular Set of

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Doctrines, or the practising one particular Set of Ceremonies : And the Reason why I can't expect it is, because the Course of the World is such, that Interest will generally carry it against Judgment ; and there are, comparatively, few Men, who will not contend zealously for Things which they secretly think light of, so long as this is the Way to Wealth and Preferment ; rather than by an avow'd Moderation, make both more scarce. But sure a wise Man would prefer Peace and Love to a thousand such Trifles, and would rather be found of his Lord cultivating those, than disputing never so earnestly about Forms of Government, and Rites in Worship.

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4. Regular Zeal must be attended with Christian Charity ; and must never break in upon those Rights which all claim in common as Men and Christians. I know very well, that nothing has been more common, than for intemperate Zeal to do the greatest Mischiefs, and commit the most barefac'd Violations of Justice, Humanity, and common Decency ; under the Pretence of Charity to Men's Souls, and a hearty Concern for their everlasting Welfare. Thus the Protestants, at the Revocation of the Edict of *Nantz*, were told, that Dragooning, Plundering, and Imprisoning them, were for their Soul's good ; that, if they were robb'd of their Children, 'twas only to make them Members of that Church, out of which there

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is no Possibility of being fav'd. This is joining Insolence to Cruelty. Such, for ought I know, may be the Charity of a popish Bigot, whose tender Mercies have been often felt to be the most outrageous Cruelties : But sure I am, that as it is far from being of the Kind with that, which the Christian Religion inspires ; so every good natur'd Man will detest such villainous Pretences to it. Can any one in his Senses be brought to believe, that groundless Suspensions, rash Censures, unjust Calumnies, cruel Tortures, or bloody Massacres, are the Fruits of Christian Charity ? 'Tis impossible. If Saint *James* knew any Thing of the Matter, he will inform us, that lower Injuries than some of these must

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must proceed from a quite different Principle ; even from that *Wisdom which is earthly, sensual and devilish.*

Whatever therefore be the Cause in which our Zeal engages, we must be careful, that it does not extinguish our Charity, but that it be animated by it : That we never injure any Man in his Person, Reputation or Property, under the Pretence of Zeal for God, and the better to inform his Judgment, and cure him of his Errors. Regular Zeal will never go this way to work ; and Christian Charity will direct to Methods much more innocent and successful : Such are, friendly, courteous Carriage ; Reproof given in the Spirit of Meekness ; Arguments back'd, not with Force,

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Force, but Reason and Evidence ; calm and sober Expostulations concerning the bad Tendency of their Errors , the slight Grounds on which they have embrac'd them, and the Reasonableness of Impartiality in our Searches after Truth : Methods of this kind seldom fail of doing good ; they have a direct Tendency to open Men's Minds to Conviction, and lead them to receive the Truth in the love of it : Whereas, the other Method can do no more than make Men Hypocrites ; professing to believe that, which in their Hearts they detest and abhor.

5. *and Lastly*, Regular Zeal must be under the Conduct of Christian Prudence. Since in its general Notion it imports Warmth and Earnestness

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ness of Mind, and that prompting us to a vigorous Manner of acting ; if it be not thus conducted, it will in all likelihood become Rash and Impetuous, and run us into a thousand Indecencies and Inconveniencies.

That you may the better come at my Meaning under this Head, be pleas'd to recollect what was said under a former ; that our Zeal ought to proceed from a sincere Regard to God and Religion, to Truth and Virtue : If now these be the only Things that can justifiably kindle and engage our Zeal ; and if for want of Prudence the warmest Zeal will rather defeat than advance these good Ends, it is manifest that Zeal ought always to be guided by Prudence. By which I

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would not be understood to mean worldly Prudence, or that which is only concern'd to secure our present Ease and Interests: For these must often be sacrific'd in so good a Cause: But the Prudence I mean, is that which will direct to the Choice, and in the Use of the properest Methods, and the fittest Seasons for promoting these good Ends.

There are some Ways of propagating Religion, and of which some Men seem fonder than of any other, that have always done Religion more Harm than Service. Every Means that may be devis'd, can't be thought fit to serve every End that may be propos'd.

So again, all Seasons are not proper for the Exercise of Zeal in

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Defence of Religion : A Man may be so unskilful, as to pitch upon such a Time, or Place, or other Circumstance, in which to refute Error, or reprove Sin ; as may not only make him lose his Pains, but confirm the Person in his wrong Opinion or Practice. If our Zeal be thus rash and incautious, it defeats it self, and is certainly irregular. Whereas, if it be guided by Prudence, it will (ordinarily at least) avoid these Inconveniences : It will on the one hand, direct us not to be so timorous, as to refuse venturing any Thing for God's sake, and in a good Cause ; and on the other hand, it will restrain from all precipitate Measures, and lead us to have a due Regard to Persons, Seasons, Places, and

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other such Circumstances; the not attending to which, has been the Occasion of blasting many an honest and well meant Design.

When Zeal is under such Regulations as these which I have mention'd, I don't know any Character in the World more lovely, than that of a zealous Man. It is in short this; which, the more narrowly we view it, the better we shall like it.

He is one, who by serious Inquiry has arriv'd at a competent Acquaintance with those Truths which it is of most Importance to know, and of those Duties which are most necessary to be practis'd. And as he sees how perfectly agreeable the former are to the Understanding of a reasonable Creature,

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and how fit it is, that those who are endow'd with Reason, and are design'd for social Life, should practise the latter; so he has a settled Propensity, a warm Desire, to propagate both the one and the other among Mankind, and to improve himself especially, in both. This his Zeal, arises not from any corrupt Bias on his Will, or any selfish Purposes that are to be answer'd by it; but from a rational Conviction that nothing is so beautiful and amiable as Truth and Virtue; and from a sincere Desire to promote the Honour of God, and the Happiness of Mankind. He is one, who, as he knows, that tho' all Truth is equally true, yet that it is not all of equal Importance, nor every real Duty of equal
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Necessity ; so he proportions his Zeal to the Nature and Moment of Things : Being less concern'd about Matters of comparatively little Weight, and more so about greater. He is one, who amidst all his Zeal, remembers that he is a Man ; subject to Passions and Mistakes as well as his Neighbours : And therefore he never grows Haughty and Assuming, Insolent and Domineering, but is full of Love and Good-will to all Mankind , even to those who differ most widely from him : And who therefore dares not, under any Pretence whatsoever, violate the Laws of Charity, nor break in upon any Rights to which all Men have an equal Claim. He is one, who, tho' he spares no Pains in informing

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ing the Ignorant, convincing the Erroneous, reproving the bold Sinner, and reforming the Debauchee; yet never allows himself to censure rashly, to slander, oppress or injure any Man in any kind, and much less upon account of Religion, or Matters of Conscience. *Finally,* He is one, who, tho' he is very earnest and diligent in this Work, yet goes about it with Prudence, and manages it with Caution and Discretion.

Such is the Character of the Man whose Zeal God approves, and all wise and good Men applaud. Such a Man can scarce be suppos'd ever to do any Mischief in the World; he can scarce fail of being remarkably beneficial to it. And as ugly an Appearance

as

48 *The proper Regulations, &c.*

as Zeal sometimes makes, big with the Mischiefs and Ruin which it has too often produc'd; thus lovely a Figure would it make, under the mention'd Regulations. Tho' therefore there is nothing against which I would more earnestly caution, than against a blind, selfish, undistinguishing, uncharitable, and rash Zeal; yet I take leave to recommend a well regulated Zeal, as a Disposition of Mind which we ought to cultivate in our selves, and value, whenever we see it in others.

F I N I S.



ERRATA.

Page 23. line 12. for *either or for*, read *either for or*.

